

# THE GOSPEL MESSENGER,

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FOR THE GOSPEL MESSENGER.

### A SERMON.

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and forever. Be not carried about with divers and strange doctrines."—*HEBREWS*, xiii. 7, 8, 9.

"Remember them who have spoken to you the word of God." Remember, mortals, This is natural, almost unavoidable. It is the impulse of affection. It does not need divine authority to enforce the memory of the heart. It would be below the dignity of divine revelation to call upon us to remember, except in a secondary sense, a mortal, or indeed any other person than our divine Redeemer—him we are by his own command to remember, and in particular as often as we show forth his death in the holy supper. The Apostles and Martyrs, and Confessors, to whom, under God, we are indebted more than to any other creatures, our Church does indeed call on us to remember, but still in a subordinate sense, as instruments of the divine bounty. In the commemoration of the Saints, it is not the main design to awaken gratitude to them, but to God, by whom they were qualified and sent forth to do good. Pious recollection rests not on the gift, but passes to and rests upon the divine giver. In the precept of the text, it could not have been the design of the Apostle merely to sanction, or to recommend friendship, or gratitude, for human kindness and services. It was rather his design to quicken love and gratitude to Him, who has built the Church by the agency of his ministers, he himself being the chief corner stone. If we value the gospel, and those divinely commissioned persons by whom it was made known to us, or pressed upon our reception—if we value the Church, and those who had the keys by which we were admitted into the same, they who administered the ordinances by which our faith was strengthened, our hope encouraged, and holy consolation brought home to the heart, if we cherish affection for the Apostles, and Evangelists, and Pastors, given for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ—they are not to

be named in comparison with the glorious author of the Gospel—the divine head of the Church, the Chief Shepherd and Bishop of Souls, by whose authority they act, whose light and warmth, however cheering and invigorating, are but a reflection from the great sun of righteousness. In the passage we are considering, then we are exhorted to remember the divine goodness, manifested in the institution of that holy society called the Church, having its appropriate officers charged to promote the knowledge and virtue, and peace and endless happiness of his human children. Whenever the thoughts and the affections are turned towards the ministers of God, it becomes us to remember whose they are, whom they serve, and for what end they are appointed, and so to direct and quicken our gratitude to Him from whom all holy desires, good counsels and just works do proceed—to Him who is the author of every good and perfect gift. Remember, with devout admiration and gratitude, God who hath set some in the Church, first Apostles, secondarily, Prophets, thirdly, teachers—who not only ordered this threefold ministry, but in his Providence appointed the individuals who have had the rule over you, and spoken to you his word. Whatever advantage you have reaped from these general, and particular arrangements, fail not to recognise and adore the overruling Providence, and grace of him who is king in nature, and in his Church. But the precept of the text, which claims chiefly our pious gratitude, claims also our imitation of those who have worthily exercised the sacred ministry, for we are charged to follow their faith, consider the end of their conversation, and shun, as it is implied they did, divers and strange doctrines. “Be ye followers of me;” “Those things which ye have both learned and received, and heard and seen in me do,” says St. Paul; and again, “Be ye followers of them who have inherited the promises.” It is the very design of setting forth the lives of the Saints in holy Scripture, to lead men in all ages to avoid their errors, and to adopt their virtues. And on the Saint’s days when, by the services of our Church, their characters are brought to our especial notice, although the chief design is to encourage gratitude to God, through the medium of religious biography, yet a secondary purpose is to direct and animate our obedience by their holy examples. Not only Apostles and Martyrs, but (on the festival of All Saints for example) other holy men are proposed to our imitation, as in our text, as we have seen more particularly, ministers, as distinguished from other Christians. If they who have had the rule in the Church were sincere Christians; if their faith had its seat in the heart, was steady, and operative on the life, which in some good degree at least was conformed to the Scriptural standard; if “the end of their conversation,” that is, of their uniform conduct in the private and the public circle, was

evidently a single one, the advancement of religion among men, and personal ease and gratification made in a great measure subservient to this end : if they were not carried about with "divers" or changeable, and "strange" or novel doctrines, but ever held and inculcated the truth as it is in Jesus, recognising that "neither is their salvation in any other," and his proper divinity—that he is "the same yesterday, to-day, and forever," and that the way of the upright has been essentially the same, from the beginning; the old paths in which walked the patriarch and the prophet, the apostle and the saint of every age and land—the Gospel, like its divine author, having the characteristic assigned to it in our text, as being "the same yesterday, to-day, and forever" : if, in short, these ministers had been in faith, in conversation, in charity, in purity, in word, an example to the believers, it becomes, in a particular manner, the members of their flock to meditate on their good qualities, and to endeavour to profit by the light and warmth which Providence had placed so near them, and to make it a subject of prayer that the lessons of the life and the lips divinely provided for them may be not in vain—but that these lessons may thoroughly and lastingly influence the whole flock ; but they are the principles of the holy among men, rather than their doings, and their words which are held forth for general adoption by the Scriptures and our Church. Observe how St. Paul guards the exhortation which we have just quoted. True he says, 'Beye followers of me,' but he adds, "as I am of Christ." True he says, "Those things which ye have seen in me do," but he had in the preceding verse fixed their attention on the great precepts of the Gospel : "whatsoever things are true, honest, just, pure, lovely and of good report, think on these things." They are the "faith and patience" of the departed Saints, (not their conduct in general, for there is none good, that is perfectly good, no, not one) which we are called to be followers of.

As the precept in our text has reference to the goodness of God in providing the spiritual ruler and teacher, and to the obligation on the part of the people of profiting by the example thus providentially set before them, it has a more special reference to the instructions which God, by these his servants has inculcated. "Remember them who have spoken unto you the word of God." Remember them in connexion with the truths and duties which they enforced—not so much them as their lessons, not their word, but the word of God. Surely the lessons which divine wisdom deems it important to communicate—lessons adapted to subserve man's happiness in time and through eternity, are worthy to be treasured up. The memory of the blessed in heaven will constantly revert to those truths which have made them wise unto salvation ; the Saint on earth will cherish

the same recollection, not only with gratitude, but as the means of rendering him steadfast, immoveable, and always abounding in the work of the Lord ; and it would be well for those who have not yet renounced a wicked world, and resolved to seek the one thing needful, if they would remember the word of God, which has been spoken to them, yield to its warnings, and follow its counsels to their endless peace and safety. Now if, by any occurrence unlooked for, afflictive or remarkable in any respect, attention is awakened to the word of God, to holy truth and duty—to the things which belong to our eternal peace, may we not say, in the view of such a result, the occurrence was useful, or divine providence has overruled it for good. Such an occurrence, an occurrence adapted to impress on the heart the word of God which they had spoken, in the judgment of the Apostle in our text, was the removal of faithful ministers from their people. How natural to associate the recollection of the speaker, and the word spoken—of the teacher, the monitor and the consoler, with the various lessons, adapted to different characters and conditions, which proceeded from his lips. The Apostle says of Abel, “he being dead yet speaketh,” that is, his instructions survive him—they were inscribed on a never perishing tablet, and perhaps they are now looked at more frequently, more considerately, with that interest which will render them influential on the heart and life, because they will not be repeated—because access to the teacher cannot now be had. How often is the good advice, although accompanied by the tears and entreaties of a fond parent disregarded, and seemingly as water spilt on the ground, lost forever ; but death intervenes, memory performs her office, the heart is moved, the prodigal is reclaimed—the parental counsel and good example are followed to the very letter ; and so it has been again and again in the care of the spiritual father and his children in the Lord. Perhaps, alas, “he was unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear his words but they do them not.” But he departs. The truth spoken from the pulpit, or in private with the sick, the sorrowful, the inquirer about his soul’s health, and the candidate for Church privileges, almost unavoidably comes up to recollection—the question is suggested : have I clung to this truth, and allowed it sufficiently to govern me, or on the other hand turned to it a deaf ear, and followed the counsels of my deceitful heart—the result is salutary, it proves in this case, as in so many others, that “it is good to be afflicted.” But whether such has been the natural and usual tendency of the dispensation of Providence to which we have adverted or not—an inspired teacher, the Apostle in our text exhorts us so to improve it. He seems to say : Let memory turn to those who have been over you in the Lord, and laboured among you, and ad-

monished you, not merely or chiefly to indulge a high esteem for them for their work's sake, but to review the doctrines and precepts, which, by this instrumentality, your heavenly Father, Redeemer and Sanctifier has been teaching and enjoining upon you. How does the case stand? Do you hold the truths as they have been delivered to you, or are you more inclined to "divers and strange doctrines?" Do you give to the truth a hearty, or merely a cold assent, and does it shine in your words and deeds, or is it like the faith of those who believe to no purpose, and therefore tremble?

And the precepts, given to govern the inward and the outward man—his relations to God and his neighbour—and to keep his own mind and body in subjection, do you acknowledge their authority, and render them a willing and constant obedience? Self-examination is an important duty of the Christian's life, necessary to the faithful discharge of all his other duties, and where can you obtain better hints on the subject, and in short a better form of self-examination than in the Sermons and pastoral teaching of a well informed and judicious Minister—of one who, like St. Paul, could say, that he had not shunned to declare all the counsel of God, had taught nothing but the truth, and also the whole truth, conforming to the plan set forth by our Church, not allowing either doctrine or duty to supersede each other, but in the course of the Ecclesiastical year setting forth in due order all things that are to be believed and done—not allowing religion and morality, either to set aside the other, but recognising that he who loves God must love his brother also—that on these two commandments hang all the law and the prophets; for the Lord requires of thee, O Man, to walk humbly with him, and also to do justly and to love mercy—recognising that there are obligations to one's self also. The judicious Minister, like John the Baptist, will adapt his lessons to the peculiar character and condition of his flock, considering what are the sins which do most easily beset them, in what duties they are most deficient, and dwelling on these topics most frequently and earnestly.

Reconsideration of the instructions of such a Minister—of the whole system of the Gospel, as he understood it, and taught it, in opposition to those who reject that Gospel, and those who embrace only a part of it, refusing to believe what they cannot comprehend; and those, also, who receiving the whole yet understand it differently—reconsideration of those evidences of the truth of the Gospel, which such a Minister selected, as the strongest or the most suitable, to be spread before his people, and of the manner in which (for every man has a manner in some measure peculiar to himself) he set forth those evidences—reconsideration of the particular doctrines and duties, and the illustrations and motives connected with the same, which the Minis-

ter deemed it expedient repeatedly to bring forward and insist upon, is a natural, as it would be an appropriate and useful improvement of the dispensation, by which the ministerial relation is severed or suspended.

Remember, brethren, "the word of God which has been spoken to you." Was the doctrine of the Trinity, which involves the whole faith of the Gospel, prominently brought before you, at the very threshold of entering on the sacred Ministry, and the dangerous character of the most plausible objection to it, as leading, on consistent principles, to the rejection of divine revelation exposed? Remember the importance of this doctrine, and the satisfactory manner in which it was vindicated, and cling to this faith, for your hope and salvation sake. Was that epitomy of Gospel duty, given by St. James, "Pure religion and undefiled before God and the father is this, to visit the fatherless, and widows in their affliction, and to keep himself unspotted from the world," ably expounded and developed, and enforced, it becomes you seriously to consider whether this pure religion ought not to be embraced by you, or if you are classed among the religious, whether your religion be of this pure character. Do you, as in the presence of God, in respect to his authority, cherish and exercise love to your fellow men? Is your charity discriminating, active, long suffering, and never failing? Do you give the needy, not merely your alms, but your personal sympathy and services, visiting the fatherless and widow in their affliction? Are you unspotted by this wicked world, or at least constantly and anxiously endeavouring to avoid its defilement, and to maintain and increase holiness in your heart and life?

"Remember the Sabbath day to keep it holy." This obligation, which holds so prominent a place in the moral code, being one of the only two positive precepts (the other eight being negative precepts) it contains—a duty at the very foundation of religion, for in what community, in what heart has it flourished, where the holy day was habitually disregarded; the judicious Minister could not neglect often to insist upon, especially in a community where, by some persons, the divine authority of the Sabbath has been denied; the protection of law, which it has had from time immemorial, declared an infringement of the rights of conscience, and its profanation sanctioned, not merely by the ungodly multitude, but by respectable corporate bodies, and even by the national legislature. While public authority, the example of so many individuals, (alas! of too many who profess and call themselves Christians) and I am almost ready to say, public opinion itself, I mean the opinion of a large majority, are arrayed against the strict observance of "holy time," it becomes us to fortify our reverence for it, by reviving the recollection of those learned, lucid and unanswerable Sermons, in which you have

heard the institution vindicated against the objector, its divine authority and perpetuity proved, (the change of the particular day being comparatively an immaterial circumstance, though that also is divinely sanctioned) and recommended as the guardian and promoter, especially of piety, but also of charity and intellectual improvement, and physical comfort, and the peace and good order of society.

In its exposition of the Ten Commandments, our Catechism reminds us that they are very comprehensive in their import—that the prohibitions against murder and theft, refer not only to the life and property, but to the reputation, for this also may be destroyed and taken away—or, that we are here enjoined to hurt nobody, not by deed only, but by our words also. Correspondently is the remark of the Apostle James, “If any man among you seem to be religious and bridleth not his tongue, this man’s religion is vain.” Have you been warned against this common sin, for who is he that hath not offended with his tongue, and counselled not to let it outrun the mind—and in particular where a fellow man is concerned, who is often essentially injured by mere carelessness of speech, in the absence of any thing like malice, or the slightest intention to injure? Have you been instructed, fully and repeatedly, in the obligation of not judging or condemning a brother; in restraining the word, which like a spark may kindle a great fire, or like a grain of poison (I use the comparisons of divine inspiration) may produce effects that cannot be counteracted, deadly, or beyond all remedy? Let these salutary lessons, which may not again be so impressively given, be treasured in the mind and heart, and have an abiding influence on the conduct. The uncertainty of life, with the issue that hangs upon it, is a theme to which the attention of the faithful Minister is frequently invited by a sense of its importance and by the removal of members of his flock. Profitably may the survivors meditate on such lessons as these: “Remember thou art mortal. It is of God’s mercy we have been spared, while so many have fallen around us. Although we cannot hope to live again the wasted years of life, there is, by the mercy of God, a redeeming spirit, commissioned to wash out the stains it may have left. There is a fountain opened for sin and for uncleanness. To this pure fountain, then, to the sacred blood of the covenant, let all repair, and humbly seek, by sincere and heartfelt sorrow for the past, by undissembled penitence, and by a lively faith in the redeeming sacrifice of Jesus Christ, to propitiate the offended justice of God. Awake, then, sinners, open your eyes to the danger of your situation, and make one effort to escape before it be too late.”

My brethren, God speaks to us by the events of daily occurrence, and most impressively by unlooked for and afflictive chan-

ges. One of those changes, which must come, sooner or later, is referred to in our text, and we are there instructed how to improve it to our spiritual benefit. May we remember God, in his Ministers, recognising his wisdom, and knowledge, and power, and goodness, in whatever talents and virtues they possessed and whatever success may have crowned their efforts and prayers. May we remember the instructions, and incitements of their lips and lives, so that they being absent may yet speak to us, and remember these lessons practically—cherishing the principles of faith, carefully avoiding the sins against which we have been warned, and constantly cultivating the virtues of the Christian life in general, and those in particular with respect to which we have reason to believe we are most deficient; and in fine earnestly endeavouring to prepare to meet our God, in whose presence, if true to ourselves, we shall meet our Christian friends, now separated from us by distance or death, and be forever to our Ministers “a crown of rejoicing,” while they recognise us as those over whom they have had the rule, to whom they have spoken the word of God, whom they have counselled and persuaded to come to Christ and his heaven. But painful, yea, agonizing, will be the meeting of those members of the flock with their Minister at the last day, who have not profited by his instructions. It will aggravate their final misery, to have brought to recollection the opportunities of conversion which they have neglected—the counsels they have set at nought—the reproofs they have turned away from—the invitations they have refused—the expostulations they have disregarded, and the prayers with which they have not co-operated, but rather counteracted. The faithful Minister is in duty bound to bear testimony against such persons, without favour or scruple; the compassionate Saviour himself will, at the judgment, appear as “a swift witness” against them who rejected his offers of salvation.

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FOR THE GOSPEL MESSENGER.

KNOWLEDGE OF THE HOLY SCRIPTURES.

The second part of the Homily of the Knowledge of Holy Scripture, done from the more ancient into modern English, by C. W.

In the first part of this Sermon, the object of which was to exhort to the study of the Holy Scriptures, the reasons were given why an acquaintance with the word of God is necessary and profitable for all men. It was also shown, that by the true knowledge and understanding of Scripture, the most necessary points of our duty towards God and our fellow-men are also known. Some further thoughts shall now be offered on the same subject.

If we profess the religion of Christ, are we not ashamed to be ignorant of his doctrine? Every man is ashamed to be found

ignorant of that branch of learning, which he professes. That man is ashamed to be called a philosopher, who is not versed in the books of philosophy, and to be called a lawyer, an astronomer, or a physician, who is ignorant of the books of law, astronomy, or medicine. How, then, can any man say, that he professes Christ and his religion, if he will not apply himself, so far as may be in his power, to read and hear, and thus thoroughly to know the books of Christ's gospel and doctrine?

Although other sciences are useful and worthy of study, yet it cannot be denied but that this is the chief, and incomparably surpasses all others. What excuse shall we therefore make at the last day before Christ, we that delight to read or hear the fancies and inventions of men, more than his most holy gospel? we, who find no time to do that which we should do above all things else—we who rather read other things, than that for which we should in preference leave reading all other books whatever. Let us therefore apply ourselves, as far as we can have time and leisure to the study of God's word—as many, at least, as profess his holy religion, and have faith and trust in him.

But those who have no love for the word of God, to colour their faulty neglect, commonly allege two vain and feigned excuses. Some endeavour to excuse themselves by their own frailty and fearfulness, saying, that they dare not read the holy Scriptures, lest through their ignorance they should fall into any error. Others pretend, that the difficulty of understanding the Scriptures is so great, that they are proper to be read only by the clergy and the learned. As to the first excuse: Ignorance of God's word is the cause of all religious error; as Christ himself said to the Sadducees, that *they erred, because they knew not the Scriptures*. How can they then avoid error, who remain wilfully ignorant? How should they come out of ignorance, who will not hear or read what would give them knowledge? He, who now has most knowledge, was at first ignorant, yet he did not forbear reading, lest he should fall into error, but he read diligently, lest he should remain in ignorance, and through ignorance in error.

And, if you will not know the truth of God, (a thing most necessary for you) by the same reason you may lie still and not walk, lest, if you walk, you fall into the mire; nor eat any palatable food, for fear of a surfeit; nor sow your seed, nor labour in your occupation, nor use your merchandize, for fear of losing your seed, your labour, and your stock. By parity of reason, it would be best to live idly, and never to undertake any good thing, lest some evil might come of it.

But if you are afraid to fall into error by reading the holy Scriptures, I will show you how you may read without danger

of error. Read them humbly, with a meek and lowly heart, with the purpose of glorifying God, and not yourself with the knowledge acquired: and read not without daily prayer to God, that he would direct your reading to good effect; and take upon you to explain no farther than you can clearly understand them. For, as St. Augustin says, "the knowledge of holy Scripture is a great, large and high place; but the door is very low, so that the high and arrogant man cannot enter; but he must stoop low and humble himself, who would enter in. Presumption and arrogance are the mother of all error, while humility needs to fear no error; for humility will only seek to know the truth; it will search and compare one place with another, and when it cannot find out the meaning it will pray, it will ask of others that know, and will not presumptuously and rashly define any thing which it knows not. The humble man may therefore boldly search any truth in Scripture, without danger of error. And if he is ignorant, he ought the more to read and to search the Scriptures, to bring him out of ignorance. I do not deny but a may be benefited by hearing only; but he may be profited much more by both hearing and reading.

Let this suffice in respect to the fear to read the Scriptures through ignorance of the person reading. Now concerning the difficulties of Scripture, he who is so weak that he is not able to bear strong meat, may nourish himself on the sweet and tender milk, and defer the rest until he grows stronger and comes to more knowledge; for God receives the learned and unlearned, and casts away none, but is alike good to all. And the Scripture is full, as well of low valleys, plain ways, and easy for every man to walk in, as of high hills and mountains, to the tops of which few men can climb. And whoever gives his mind to the holy Scriptures with diligent study and earnest desire, it cannot be, says St. Chrysostom, "that he should be left without help;" for either God Almighty will send him some godly teacher, as he did to instruct the eunuch, a nobleman of Ethiopia, and treasurer of Queen Candace, who, having a desire to read the Scriptures, though he understood them not, yet, on account of the love he had for God's word, God sent his apostle Philip to declare to him the true sense of the passage, which he read; or, if we have no learned man to teach us, God himself from above will give light to our minds, and teach us those things which are necessary for us, and wherein we are ignorant. And, in another place, St. Chrysostom says, that man's human, and worldly wisdom or science is not necessary to the understanding of Scripture, but the revelation of the Holy Ghost, who inspires the true meaning to them, who search for it with humility and diligence. *For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*—(Matt. vii.: 8.)

If we read once, twice or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of others, and so, by repeated knocking, at last the door will be opened. St. Augustin says, although many things in the Scriptures are spoken in obscure mysteries, yet there is nothing spoken in obscure mysteries in one place, but what, in other places, is revealed more familiarly and plainly to the capacity of both learned and unlearned ; and those things in the Scripture, that are easy to be understood and necessary for salvation—every man's duty is to learn them, to imprint them on his memory, and to put them in constant practice. As for the dark mysteries one may be content to be ignorant of them, until it shall please God to make them plain. In the mean time, if he want either aptness or opportunity, God will not not impute it to his folly ; but yet it is not proper that such as have education and capacity to understand, should set aside reading, because others want these advantages, nor on account of the difficulty of some passages, should the reading of the whole be dispensed with. To conclude, in short, as St. Augustin says, by the Scriptures all men are amended, weak men strengthened, and strong men comforted ; so that surely none are enemies to the reading of God's word, but such as are either so ignorant that they know not its value, or so diseased in mind that they hate the only medicine which can heal them ; or so ungodly that they would wish the people still to continue in blindness and ignorance of God.

Thus we have briefly touched upon some of the advantages derivable from God's holy word, which is one of God's chief benefits, given to mankind here on earth. Let us thank God heartily for this his great and special gift, beneficial favour and fatherly providence ; let us receive with joy this precious gift of our heavenly father ; let us hear, read and understand these holy rules, injunctions and statutes of our Christian religion, and of which we have made profession to God at our baptism ; let us with fear and reverence lay up in our hearts these useful and necessary lessons ; let us day and night muse, meditate and contemplate them ; let us turn them over in our minds and ruminate upon them, that we may have the sweet taste, comfort and consolation arising from them ; let us stay quiet and establish our consciences with their most infallible truth, certainty, and perpetual assurance ; let us pray to God, the only author of these heavenly studies, that we may speak, think, believe, live, and die, according to their wholesome doctrine and truth. Thus we shall in this world have God's defence, favour and grace, with the unspeakable solace of peace and quietness of conscience ; and after this miserable life, we shall enjoy the endless bliss and glory of heaven ; which may Jesus Christ, who died for us all, grant to each of us ; to whom, with the Father and the Holy Ghost, be all honor and glory, both now and forever.

FOR THE GOSPEL MESSENGER.

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A BRIEF MEMOIR  
OF AN INTERESTING AND INTELLIGENT CHILD ;

BY A LADY FORMERLY A RESIDENT OF CHARLESTON.

*Written immediately after hearing of the destruction of St. Philip's Church, with which the recollection of the subject of this little sketch was intimately associated in her mind.*

[CONCLUDED FROM p. 208.]

"Out of the mouths of babes and sucklings Thou hast perfected praise."—St. Matt. xxi. : 8.

In advancing on the last year of her sunny existence, I feel a shrinking unwillingness to cloud these sweet recollections, and I would fain linger on the bright and more joyous anecdotes of her little life. Until this moment I was not aware that I could still weep for her, and I was scarcely sensible of the vividness of my impressions, 'till, by opening the stores of memory, I have called the shadows of the past into existence. But the blinding tears which fill my eyes are devoid of bitterness ; and I rejoice that the years gone by are but as yesterday to my mental view, as I am thereby more fully assured of the faithfulness with which I fulfil my undertaking. This is no subject for the embellishments of fiction—it holds up, for emulation, no pattern of imaginative perfection. The model, I allow, is difficult of imitation, as the grace of our heavenly Father can, alone, call into being the peculiar traits which I have endeavoured to describe. But it is always advantageous to place our standard high ; true, we may not attain unto the full measure, but the effort will not fail of its due reward ; and while we plant and water with diligent care, we may securely, though humbly, trust to God for the increase. During the winter and spring of that year, she usually accompanied the writer of this sketch, to attend the weekly morning service at St. Philip's Church, and while the small congregation was assembling, it was our pleasant custom to ramble among the time-worn monuments of the dead ; and sometimes removing the decaying weeds and briars from the mouldering stones, endeavour to decypher the almost illegible records of those who had knelt and prayed where we were preparing to worship. Sometimes we stood by, as preparations were making for a new interment, and watched with curious and melancholly interest, as the black mould into which had been resolved some breathing form and loving heart, was thrown carelessly by, to make room, in the gloomy void, for the reception of another tenant. On one of these occasions a few small bones were thrown up, by the shovel of the grave-digger, and my young companion viewed them with a thoughtful and inquisitive attention. "Are

these the bones of men?" at length she inquired. "No, my love, to judge from the size, they must be the bones of a child of about your age." I shall never forget the startled look with which she hastily exclaimed, "Do you think God will take me out of the world so young?" "God is your kind and tender Father, my dearest; he knows best what is good for you, and if he takes you from this world he calls you to himself; you would then live with angels, and never suffer pain and sickness again." She was silent for a short time, and then rejoined, "Is it wrong for me not to like to go to God? I should be sorry to leave you all. If I pray to God, and beg him very hard, and promise to be good, don't you think he will let me stay with you?" From this time death was familiar to her thoughts, but it soon ceased to be a terror. She perfectly comprehended the connexion of the immaterial soul with its corporeal and mortal associate; and that inscrutable power, who reveals to babes the awful mysteries which are often times closely hid from the perception of the wise and learned, vouchsafed to enlighten her infant mind, with the clearest views of redeeming grace. She believed, and triumphed in believing, that "this mortal shall put on immortality," and even "in the flesh shall see God," and dwell with Christ forever.

The season now approached, when the visitation of the strangers' fever might be dreaded; and she was present when a reiterated caution against exposure was given to a young servant who was not climatized; there was added a slight reprimand for disobedience, which concluded thus—"If you continue to heat yourself by running in the sun, you will get the fever and may die." "*May die! must die!* Aunt, when God pleases," was the immediate remark. So always did she keep in mind the omnipotence of God! Thus humbly did she ever acknowledge his right over the creatures of his hand. Soon after this period, my health obliged me to leave Charleston for several months, and before my return a link had been stricken from the chain of my dearest affections, and the voice of mourning, the voice of Rachel weeping for her children and refusing to be comforted resounded through the, almost, deserted streets of a desolated city. But not alone were the groans of parental anguish heard amidst the gloom; not solitary was the plaint of the widowed bride, the helpless orphan, and the heart-wrung husband—the *Priest had been taken from the altar!* and the light of the sanctuary was obscured. The august Temple of the living God exhibited its numerous congregation clad in the vestments of woe, and mourning a common loss; grief connecting those together in the bonds of sympathy, who had hitherto been strangers to each other. The lamented death of the venerated and beloved

Bishop of the Diocese, is too feelingly registered in the hearts of all who knew him to need further comment.\*

For what is yet to be said of the few remaining weeks of our loved one's sojourn on earth, I am indebted to the melancholy and tender recollections of the friends who watched tremblingly and unceasingly over her welfare. She was deeply affected by the calamity to which I have just alluded, and on being desired by her mother to prepare for the public catechizing in St. Michael's Church; with an energy and decision that surprised those who heard her, she declared she would never say her catechism again, 'till she said it to her own Bishop in heaven! Her words were treated as the ebullition of childish, though uncommon sensibility, and would have passed from the memory of her friends, had they not been rivetted there by the subsequent event. The day before that on which she was attacked by the mortal disease, which terminated her life in the short space of four more, her sorrowing parents consigned to its kindred dust the remains of her little sister, a promising infant, in its seventeenth month. In the course of the malady, which by slow steps conducted it to the tomb, she was in the daily habit of mentioning it in her prayers, and petitioning fervently for its restoration to health. One morning her mother noticed to her, with some concern, that she had forgotten to do so as usual. She replied, that she had not forgotten, that the omission was a purposed one, for that she feared to weary God, by asking the same thing too often. "You know, mamma, you have always told me that if you intend to grant me a favour, you will do it without my plaguing you by asking so frequently; now I have prayed to God to make my sister well, every day for a very long time; and I think if he intends to make her well, he will do it without my teasing him any more."

On the aggravated sufferings, which attended the closing scenes of her life, I will not, cannot dwell. The path to everlasting happiness lies through "the dark valley of the shadow of death," and the agonies of the last dreadful struggle which gave assurance of her mortal nature, declared, that as she was a partaker of Christ's suffering, so should she be partaker of his resurrection, and that her soul, washed in his blood, would ascend pure and bright, to those mansions, not made with hands, eternal in the heavens.

\* The Right Reverend THEODORE DEMON, Bishop of the Diocese of South Carolina, and Rector of St. Michael's Church, Charleston; a man who was no less eminently endowed with talents than with virtues. His published discourses speak for the purity of his Christian principles, and bear unclouded testimony to his taste and genius. But the amiability of his disposition, the tenderness of his heart, the extent of his charities, and his unwearied exertions in the great cause, to which he devoted all the energies of his soul, can be truly known, only to those who enjoyed the rare privileges of being under his spiritual guidance, and associating with him in private life.

Her remains were interred near the eastern wall of the cemetery of St. Philip's Church.\*

No letter'd marble marks the place,  
Sacred to beauty, goodness, grace;  
No stone it asks, no sculptor's art  
To point it to each feeling heart.—  
Hard by yon church-yard's shadowing wall,  
Where evening sunbeams sweetly fall,  
Is seen a little grassy mound  
Where flexile wild flowers strew the ground;  
Lovely and fragile, bright in bloom,  
Pure, fresh, and fragrant in perfume;  
In frolic sport they lightly twine—  
Fit wreath for infant beauty's shrine;—  
Oft, at the solemn hour of prayer,  
My wand'ring thoughts have center'd there;  
And I have wished life's trials past,  
In that lone spot to rest at last—  
Where the lone mourners' frequent tread  
Has worn a pathway to the dead;  
Where mute affliction's hallowed tear  
And kindred grief I too might share.

MARCH, 1835.

\* *St. Philip's Church*.—This venerable edifice, which was raised by the piety of our ancestors, and where succeeding generations have knelt in adoration is now a pile of ruins. Of the beautiful and costly monuments, which adorned the interior of the building, but one remains.\* That on which the figure of Grief, fit emblem of a mourning congregation, bends over the prostrate dome and broken columns of the ancient and magnificent Temple which was so lately the pride and boast of the city. The sepulchres of our dead are covered with rubbish, and unhallowed feet have trampled on the resting place of our fathers! The destroying angel has accomplished the work of desolation perhaps as a commissioned agent, to try the piety and gratitude of those whose "Garrets have been filled with all manner of store. Will they not gladly, profit by the occasion to do something for Him who has done "so great things" for them? Yes, they will hasten to build up the courts of the Lord's house; the rich will give of their abundance, and the poor of their penury. The walls of our beautiful and holy temple will again be raised, and "holiness to the Lord" will again be inscribed on its vessels. The ministers of the altar will re-assemble their scattered flock, and the voice of humble thanksgiving shall resound through the sacred pile. But though its solid walls and stately towers may arise with renovated grandeur, and increased magnificence, there are many who will remember with affectionate regret the sanctuary wherein their infant supplications ascended to the Throne of Grace; and where their faltering accents first lisped of prayer and praise. Separated, it may be forever, from the scenes of my childhood and youth, my thoughts have still clung with the fervors of their first and holiest impressions to the beloved, the beautiful Church of St. Philip's.

Still o'er the smould'ring pile my fancy strays,  
While the sad memory of departed days  
Stalks, like a spectre, round its broken wall,  
And weeps each blacken'd column in its fall.  
God of our Fathers! Thou canst raise again  
The prostrate arches of thy ruined fane!—  
Thou bounteous hand, the lib'ral heart inspire,  
And touch the niggard soul with gen'rous fire—  
Bid the full stream of piety run o'er,  
'Till our own Zion sing with joy once more!

\* Our correspondent was misinformed,—nothing remains but the foundation.

FOR THE GOSPEL MESSENGER.

## ON THE NEW ST. PHILIP'S.

*Messrs. Editors*,—I understand, that at a meeting of the corporation of St. Philip's Church, it was resolved that each pew-holder should, in the new building, have restored to him his pew, with all the advantages connected with it in the old Church—that is, his new pew is to be in the same aisle, at the same distance from the pulpit and altar, and to be of the same size as his lost pew. Now my pew happened to have a large pillar in it; I liked that pillar; I turned my face towards it during the prayers, and sat behind it when the lessons and sermon were read, and thus my attention was not liable to be distracted by passing occurrences, and I was exempt from being gazed at by my neighbours. I am not willing to lose that pillar, and I think, under the resolution referred to above, I cannot be deprived of it, that is, the resolution which promises to restore me all the advantages of the old building, must be repealed (of course I shall oppose the repeal) before it can be determined to omit the great pillars.

ONE.

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**REVIEW DEPARTMENT.**


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**HAPPINESS OR MISERY THE RESULT OF CHOICE.**

*"Happiness or Misery the Result of Choice; a Sermon, by Rev. N. S. Wheaton, D. D., President of Washington College, Hartford, (Conn.)"*—The Sermons in the "Protestant Episcopal Pulpit" are of very unequal merit. Those of them which have appeared to us far above mediocrity, we have from time to time noticed, and in this class we must place the one now before us. It is a discourse which all persons, without exception, may read with profit, and without prejudice, for its subject is at the very foundation of the "duty to God," recognised not by Christians only, but by all, Atheists excepted. But our chief motive for noticing this useful discourse, is to extract from it some of its very important and most impressively stated remarks. The text is Galatians. vi. 7. 8.: "In regard to the consideration of faith and repentance, and a course of exemplary and self-denying piety, as connected with the interests of a life to come, and a necessary means of securing the approbation of God; here, the wisdom of the wise often appears no better than foolishness; and we confidently indulge the most unwarrantable expectations, that our Maker will overlook a whole life of waywardness and error; will crown us with a wreath of victory where no battle has been fought, and reward us for achievements which we have never in fact attempted." • • • "Their accustomed sagacity in relation to their temporal affairs often fails them in the higher concerns of eternity; and the unalterable connexion between the end and the means is strangely overlooked. In illustration of this idea—for it is of too much practical consequence to be stated as a naked proposition, let it be supposed that the worldliness which, in some

of an inordinate passion for riches. I do not intend by this, an industrious pursuit of wealth as a means of doing good, which is condemned by no law of God or man; but that covetousness which the apostle condemns as idolatry—an intense devotion to it as the chief good. Now what is your ultimate purpose? To what reward do you look as a compensation for the slavery of body and spirit which you daily undergo? You are adding house to house and field to field; all the reasonable demands of nature were satisfied long ago; but the passion still subsists in full vigour; it even grows more craving by what it feeds on. You must have an object in all this; and what is it? Evidently it is nothing but the gratification of a propensity, for which you are yourselves at a loss to account. You are simply "sowing unto the flesh;" you have placed the chief good in the delightful contemplation of a still accumulating mass; and are happy, in proportion as the treasure increases. Now, it is possible that God may see fit to gratify this favourite passion; in which case, you have all that you sought for. Contemplate the golden image with increasing delight: let the thoughts of it inspire your dreams, as it occupies your waking hours: but, should it all turn to corruption in the end, and emptiness and vanity be written on the pedestal, you will have no right to complain. God forewarned you not to be deceived; he gave you your choice between life and good, and death and evil; and if you find to your sorrow, that "whatsoever a man soweth that shall ye reap," you knew beforehand that it would be so. You may indeed learn, that "death is bitter to the man who lives at ease in his possessions;"—that it is "a sore evil," that "as he came forth from his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand;" but what of that? You have had your reward. God gave you your heart's desire; he gave you the riches you coveted more than any thing else: and if they have all "turned to corruption," and the rust thereof should eat your flesh as it were fire," you knew all this before and have no reason to be dissatisfied." \* \* \* "Son remember thou in thy life-time receivedst thy good things; I gave thee all thou desiredst; I gave thee thy wages—those wages on which thy heart was set, and which thou knowedst would be all thy reward."

\* \* \* "All this time you have been walking in the way of your own heart; you have been sowing unto the flesh; you have been pursuing the business or amusements of a world that passeth away, to the neglect of the great interests of eternity; putting on the forms of godliness, when you enter the sanctuary, but retaining all the spirit of the world in your hearts; sometimes giving a compelled attention to the services of religion, at others unable to keep your thoughts under the least control; always delaying your approach to the Lord's table till "a more convenient season"—till more plans have been executed: 'till age and infirmity have rendered life joyless;—delaying repentance, prayer, every thing which bears on the everlasting welfare of the soul, so long as the current of life flows smoothly on, and you rejoice in the hope of length of days: can you, with all or most of these marks of an ungodly and an unsanctified character, still cherish the delusive dream that you will die the death of the righteous, and partake of the glory that shall be revealed? Is this sowing unto the Spirit? What is it

then to sow unto the flesh? If this be spiritual mindedness, what is it to have a carnal mind? If they, whose characters answer to this description, are to reap life everlasting, who shall reap corruption?"

In the above remarks we have a happy illustration and amplification of that statement by the Psalmist, respecting the people of Israel—"He gave them their request, but sent leanness into their soul," or as in the translation in the Prayer book, "He gave them their desire, and sent leanness withal into their soul." (Psalm 106, 15.)



#### DR. PALMER'S DISCOURSE.

"*The Children of professing believers God's children; a Discourse by the Rev. B. M. Palmer, D. D., 1835.*"—It is held by some that baptism is not to be administered to a child, unless one of the parents is a partaker of the holy communion. We see no warrant for this opinion in holy Scripture. On the contrary, the commission is "baptizing all nations;" and our Saviour said "Suffer the little children (without limitation) to come unto me." And now he is invisible, how can they come to him, except to his body, the Church, and how else but by baptism, can they come to be members of his Church? If we recur to the analogy of the Old Testament Church, we shall find the children, both of believers and unbelievers, admitted as members. Thus Abraham was to have circumcised not only his children, but those also who were "bought with his money," that is, his servants; and we add, that conformably is the decision of the "highest court" of the Presbyterian Church. Thus the Synod of New-York and Philadelphia, 1786, decided affirmatively the following question submitted to them, "Whether Christian masters or mistresses ought to have such children baptized as are under their care, though born of parents not in communion of any Church," and the General Assembly 1816, resolved: 1. "That it is the duty of masters who are members of the Church to present the children of parents in servitude to the ordinance of Baptism, provided that they are in a situation to train them up in the nurture and admonition of the Lord, thus securing to them the rich advantages which the Gospel promises, and 2. That it is the duty of Christian Ministers to inculcate this doctrine, and to baptize all children when presented to them by their masters. (See Charleston Observer, July 4.) But we do not dwell on this topic, because our people are well satisfied, that their Church is right, in not forbidding the little children to come to Christ's Church, without requiring any thing more than an implied promise on the part of those who present them, that they shall be "brought up to lead a godly and a Christian life," and taught, in particular, what a solemn profession they have made by their sponsors. We will only remark that, according to our Catechism, the infant is made a child of God, by baptism, but according to the Sermon before us he is a child of God, if his parent was a professing believer (see the title of the Sermon) before baptism, and this Sacrament is nothing more than a sort of certificate of what he was, previously to his receiving the said certificate. In page 28 of the Sermon, it is said of the Jewish dispensation, that it had ceremonies, "some showy and almost ostentatious." We should hesitate to apply such terms to divine institutions, but our attention has been especially called to this

remark: "The most illiterate reader of the Bible cannot but clearly perceive that this expression (Bishop) wherever it occurs in the New Testament, imports nothing more than simply Pastor, Elder, or Minister of the Gospel. To a modern ear, however, the word, as now used, conveys a totally different and utterly unscriptural sense. And instead of the modest and humble, but useful office of the Gospel Ministry, the idea is conveyed to the mind of Lordly claims, official dignities, peculiar prerogatives." We reply, that we dislike controversy, but that, should we engage in it, we shall 1, use milder and more guarded language; 2, we shall endeavour to prove and not merely assert that the word Bishop is used in an "utterly unscriptural sense;" and first read two books recently published, "Episcopancy tested by Scripture," by the Right Rev. H. U. Onderdonk, and the "Invalidity of Presbyterian Ordination," by Dr. J. E. Cook; 3, we shall pause to consider whether "Lordly claims" are peculiar to Episcopal Bishops, whether Presbyterian Bishops, Congregational Pastors and Lay Deacons are always, of course, modest and humble, and useful; and, 4th, we shall inquire if it be really wrong (as was done at a very early period by the primitive Church) to appropriate the title "Bishop" to those who succeeded the Apostles as chief ministers in the Church; to appropriate the title "Presbyter" to those who belonged to the second order of ministers, and to appropriate the title Deacon to those of the third order of clergy in the Church; whereas previously the first order were called Apostles, the second order indiscriminately Bishops or Elders, or Deacons or Ministers; and the third order "the Seventy," or Deacons or Ministers; in other words, the distinction of offices being scarcely perceived, we would inquire whether the change of the titles of the officers is of any consequence.

In page 22 of the Sermon we are told, that "the idea that a room or building must be formally consecrated, before it can be fit for the worship of God, is superstitious, and unworthy of an enlightened mind." We find no fault with the sentiment, but if it was intended to intimate that some Christians, (and in particular those who have in their ritual "A form of Consecration of a Church," and who regard its use as consistent with the law and the gospel, as well as agreeable to reason and the "sense of the natural decency of things") hold that a room is not fit for the worship of God, until it has been consecrated, and formally so, we have only to say we know them not, and should be glad to be informed in what age or country they existed. That Protestant Episcopalians are not chargeable with such an opinion is clear, inasmuch as many of their Churches (two in this very city, as well as the one burned in February last) were never consecrated, either informally before they were used, or formally at any time whatever. In these remarks, if the Reviewer has gone beyond the line of the strict defence of his system of doctrine and discipline such was not his intention. Let that system be represented as it is, and compared with Scripture, and he asks no more.

#### BISHOP DOANE'S CONVENTIONAL ADDRESS.

*Bishop Doane's Conventional Address, 1835.*—This is a most interesting, instructive and spirit-stirring document. We wish our readers, and in particular the Clergy, to have the benefit of his valuable reflections and suggestions, and therefore make longer extracts than usual—the prefaces are our own.

*The result of walking in the "Old Paths."*—The number of the clergy in 1793 was five; there are now twenty-nine. They show the effective influence of the Episcopal office, in strengthening and extending the Church; "They bear strong testimony to the prevailing power of the truth and order of the Gospel. No where has the Church had less to hope for from external aids. No where has it been more true that "not many wise men after the flesh, not many mighty, not many noble are called." No where has the array of counteracting influences been more complete or formidable. No where has "evangelical truth" been more distinctly taught, or "apostolic order" more steadfastly maintained. The triumph here achieved—from my recent residence among you, I can speak of what has been as an impartial witness—the triumph here achieved, has been the triumph of 'the Gospel in the Church.' The Gospel has been here presented as the Gospel. The Church has been presented as the Church. The result, with his blessing, who is "Head over all things to the Church which is his body," is seen already in a good degree of increase, and in an approach as near as can be expected here on earth, to the unity enjoined by the Apostle on his Corinthian converts."

*The Theological Seminary.*—"In no respect is the blessing of God more manifest in promoting the best interests of our Church, than in the increase and prosperity with which it has pleased him to visit this "school of the prophets." In my last address I commended its support and advancement to your enlightened Christian zeal, in words of earnest exhortation. Were it necessary, I should urge the subject by considerations still more cogent. The promptness and liberality with which the Clergy and people of the diocese have generally met the recent application for aid, in making up the deficient income, to which I called their attention in a Pastoral Letter, have well assured me that the duty is appreciated. It is my earnest hope that there will be no parish in which the call is not responded to, and that the quota of New Jersey, small though it must be, will be overpaid. I cannot forbear to add, that the application by a Committee of the Trustees for an increase of the Library of the Seminary, deserves the warmest interest and most liberal patronage of all who love, and would extend, the truth. The only institution of our Church which enjoys even the beginning of an adequate endowment,—the one which most of all commends itself to the approbation and patronage of our enlightened laymen,—the highest views of expediency conspire with the strongest obligations of duty to impel us to increase, by every effort in our power, its attractiveness and its efficiency. To extend the accommodation of students, for which purpose a second building is now in progress,—to fill the vacant chairs with able and faithful men, devoted to their several departments, and resident among the students, to supply in the fullest measure the means of the most profound and most enlarged research—to exhibit the most powerful motives to diligence and perseverance in the sacred sciences, and to ability, fidelity, and zeal in the performance of the public and the pastoral duties of the ministry—and to supply to this great object whatever, in the present system, is deficient, of domestic discipline, of unity of purpose and of pursuit, and of that plastic influence which moulds by precept and example the energies which it elicits, and turns them most effectively to the great end of theological educa-

tion, the extension of the Church for the salvation of souls, to the glory of God—to any, and to all of these, the exertion of influence, and the contribution of effort cannot be too earnestly directed, nor is there any other way in which the best interests of the country and of our race can more effectually be subserved.”

*Missionary Services and Contributions.*—“No Clergyman should ever regard himself as sent only to the people of his proper charge. His first and chief duties indeed are to them, but his commission is to “preach the Gospel to every creature.” The more he extends the sphere of his influence to the desolate places in his neighborhood, the nearer does he come to his example who came to “seek,” as well as to “save them who were lost.” \* \* \* “The course which Mr. Finch pursues is worthy of imitation. By the performance of an extra service, once a week or once a fortnight, he collects a little band, the germ of a future Church. Having accomplished this at Red Bank, he is about to undertake it at Eatontown. He will in this way prepare work for an active Missionary. Indeed, could such an one now be sent to his aid, other places might be put in requisition, and the points of germination multiplied. I would that every Clergyman in the diocese would cluster about himself these little humble chapels. Where large enough to become burdensome, a Missionary might be found for every two or three of them. The cultivation of the Church by offsets may thus, in God’s time, fill the land.” \* \* \* “When will Christians rise to a due appreciation of their privilege to aid in the extension of the heavenly kingdom? When will Christians practically admit the force of that inevitable conclusion of the beloved Apostle, “hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.” So far from laying down their lives, how few are they who willingly lay down a little of their money.” \* \* \* “No people should avail themselves of the endowment of their Church to serve the Lord with that which costs them nothing. No people that do so can expect that God will bless them. Let them raise for missionary purposes the sum which, had they no prosperity, it would cost them to support the Gospel. They will thus prove the sincerity of their profession by the love which they manifest to their brethren. The reward they will richly reap, in their own better estimate of the means of grace, in the blessing of them who before were ready to perish for lack of knowledge, and in the approving favour of the Lord.”

*A good old custom.*—The catechizing of the children I have found productive of the best effects. Children, parents, pastors, and myself, by no means to the least extent, have been partakers in the pleasing, and, I trust in God, the profitable, interest. It has brought forth that “form of sound words,” which is “to be learned by every person before he be brought to be confirmed by the Bishop,” from comparative obscurity, to its due prominence in the Church. It is the beginning, I fondly hope, of a course of efforts, by which, if God help us, the Church in this diocese will regain her proper hold upon her infant members, and be enabled, by divine grace, to bring them up in the nurture and admonition of the Lord.” Parents are universally gratified with the arrangement. The children take delight in it. With my reverend brethren, no argument or influence is necessary to ensure their hearty

zeal in feeding the Saviour's lambs. Hitherto the examination, with two or three exceptions, has been confined to the mere repeating of the words. Hereafter, it is my wish that the children be prepared for what is more properly a catechetical exercise, in being examined on the meaning of the words, the Scriptural authority for them, and their practical application; and I design myself to take a part in it. A thorough trial of the experiment in my own parish, in which the children, once in a month, are catechized "openly in the Church," before the whole congregation, has thoroughly convinced me that no exercise can be more engaging to the children, more edifying to the people, or more profitable to the pastor."

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## SELECTIONS.

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### A FAMILY PRAYER.

The following prayer (whether original or not we know not) was used for years in a family of this diocese, all of whom are now deceased:—

"O God, with all the strength of our souls, assisted by thy grace, we desire and resolve to resist and deny all our own wills, earthly tempers, selfish views and inclinations; every thing that the Spirit of this world, and the vanity of fallen Nature prompt us to. We give ourselves up, wholly and solely unto thee to be all thine, to have and do, and be inwardly according to thy good pleasure; we desire to live for no other ends, with no other designs but to accomplish the work thou requirest of us humble, obedient, faithful, thankful instruments in thy hands, to be used as thou pleasest. O heavenly Father, infinite, fathomless depth of never ceasing love, save us from ourselves, from the disorderly working of our fallen long corrupted nature, let our eyes see, our hearts and spirits feel, and find thy Salvation in Christ Jesus.

O God, who madest us for thyself, to show forth thy goodness in us, manifest we humbly beseech thee, the life giving power of thy Holy Nature within us, help us to such a true and living faith in thee to such strength of hunger and thirst after the birth, life, and spirit of thy Holy Jesus in our souls, that all that is within us may be turned from every inward thought or outward work that is not thee and thy heavenly working in our souls. O blessed Jesus, meek Lamb of God, bread that came down from heaven, Light and Life of all holy souls, help us to a true, a living faith in thee;—O do thou open thyself within us, with all thy holy nature, spirit, tempers and inclinations, that we may be born again of thee, in the new creatures quickened and revived, led and governed by thy Holy Spirit. O God, who hath prepared for them that love thee, such good things as pass man's understanding, pour into our hearts such love towards thee, that we, loving thee above all things, may obtain thy promises, which exceed all we can desire, through Jesus Christ our Lord.—Amen."

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### IMPERFECTION OF HUMAN SYSTEMS.

We have no hope in mere political institutions, or forms of government, however good; unless human nature is brought under the influence of the Gospel, it may in any century, with any degree of refine-

ment and intelligence, and under any form of political government, break out in the intrigues and ambitious projects of demagogues, and in the insubordination of restless and ungovernable spirits, who spurn all control. It is only through the sanctifying influences of the Spirit, and the progress of the Gospel in our land, we can have any hope that our country will escape the vortex which has swallowed up so many powerful nations. The mother in the nursery, the instructor in the common school, the teacher in the Sabbath school, and the minister in his pastoral labours and public preaching must, under the smiles of heaven, save our country, or notwithstanding the wisdom of the wise, and the understanding of the prudent, and the strength of the brave, it will be irrecoverably lost.—*Episcopal Recorder*.

### A STRIKING THOUGHT.

From the Church Advocate.

A man feels embarrassed on entering the presence of a superior in station, or even in manner of life, independent of any consideration of excellence in the character of the person. Exalted state, even when united with great viciousness of life, often confounds those who are for the first time introduced—great reputation in such persons adds to the effect—great moral worth highly exalts the effect. And this is true when the person approaching such characters is himself a man of worth. How much more in the case of the worthless and abandoned. They shrink from the eye of a virtuous man, although his standing be not at all exalted—They cast their eyes this way and that, or stand with them fixed on the ground, unable to face the simple look of a man, who, conscious of rectitude of intention, avoids the gaze of none. If this be so with mortals, how much more so with God. When Seraphim and Cherubim veil their faces before him, and prostrate themselves at his feet, crying Holy, Holy, Holy Lord God of Sabaoth, how shall a mortal stand before him? how shall a sinner, a rebel, impenitent, unpardoned? Well may he turn to the rocks and mountains, and call upon them to hide him from his presence. J. E. C.

### REACH OF VOICE—EXTENT OF CHURCHES.

The Romanists build large Churches—it was enough if they heard the murmur of the mass, and saw the elevation of the host, but ours are to be fitted for auditories. I can hardly think it practicable to make a single room so capacious, with pews and galleries, as to hold above 2000 persons, and all to hear the service and the preacher. The position of the pulpit requires consideration: a moderate voice may be heard fifty feet distant before the preacher, thirty feet on each side, and twenty behind; and not this, unless the pronunciation be distinct and equal without dropping the voice at the last member of the sentence. A Frenchman is heard farther than an English preacher, because he raises his voice at the last words of a sentence, like the Roman orators. A church should, therefore, be ninety feet long and sixty broad, besides a chancel at one end, and a belfry and portico at the other.—*Wren's Lives of Architects*.

THE RELIGIOUS CONDITION OF AFRICANS IMPROVED BY THEIR  
REMOVAL TO THE UNITED STATES.

From the Pendleton Messenger.

1st. Compare the doctrines of religion, which Southern slaves receive, with the maxims of superstition among the natives of Africa.

Be it remembered, then, that many of our Southern slaves are living under the religion of Jesus Christ. The existence, the nature and attributes of God, are taught them from the Bible. The way of salvation, by the obedience and death of the Son of God—the descension of the Holy Ghost—the necessity of faith in Jesus Christ, of repentance towards God, and of holy living, in order to see salvation, are doctrines which are taught them, Sabbath after Sabbath. Now, before any man of sober mind can attempt to deny the improvement of the moral condition of Southern slaves, he will have to admit, that the superstitious maxims of heathenism, are preferable, far preferable, to these blessed truths of the Bible ; and such a man would not deserve to be noticed.

2dly, Compare the effect of these doctrines upon the moral conduct of Southern slaves.

I rejoice to say, that upon this point we see, in very many instances, the fulfilment of that ancient prediction. “Ethiopia shall stretch forth her hands unto God.” The Gospel has had the same salutary and saving effect upon the slave which it has had upon the master. Slavery has been no barrier in the way to prevent the effect. Hundreds and thousands have been raised by it from the vices and degradations of heathenish superstition, and made to rejoice in hope of the glory of God. I have been a close observer of the effects of the Gospel upon slaves, for the last fifteen or twenty years. My knowledge of their condition is not confined to this particular neighborhood ; it extends emphatically “from the sea board to the mountains.” I have spent weeks and months upon our islands, and carefully observed the effects of Christianity upon these people, and without the fear of contradiction, I am prepared to testify, that I have found in many instances among these people as deep-toned, genuine piety, as is to be found among any class of people on earth. And wherever this has been the case, slavery with them has dwindled into a name. Its yoke is by no means galling. I will even go farther and say, that in all my intercourse with this people, I have never heard a truly pious servant utter the first complaint or regret that he was a slave ; on the contrary, I have in several instances heard converted Africans thank God that they were ever brought to this country, where they have heard of the way and plan of salvation by the cross of Christ. However much they may have prized their national freedom, they have been convinced, that to exchange it for the freedom of the Gospel—a deliverance from spiritual bondage has made them great gainers. They are willing to count all things (national freedom itself) but dross for the excellency of the knowledge of Christ Jesus their Lord. Indeed, in their case, they can see something of the fulfilment of that beautiful passage in the prophecy of Isaiah—“Comfort ye, comfort ye my people, saith your God ; speak comfortably to Jerusalem, and tell her, that her warfare is accomplished—her iniquity is pardoned, for she hath received of the Lord double for

all her iniquities"—that however great the loss they may have sustained in a nominal freedom, by having been brought, as slaves to this country, the Lord of heaven and earth, in the dispensation of his grace and providence, has more than made it up to them by the revelation of the way of salvation for their souls; and imparting to them the benefits of the redemption purchased.

With these facts before us, Sir, I am prepared to hear the question answered: Is the present moral condition of the slaves in the South, worse than that of the people of their own colour in Africa?

I think I hear an Abolitionist writhing under the torture of the question, and say: "We are not to do evil that good might come of it." True this would have applied to the introduction of slaves into this country; it will not apply to the keeping of them in bondage now they are here. The evil consists in having brought them here; and when we consult the introduction of slavery in this country, it appears to come "with very ill grace," from a Northern abolitionist, to reproach a Southern slave-holder.

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## POETRY.

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### LINES

Written by the venerable Commissary Gordon, on the occasion of the death of Benjamin Godin, Esq.

Oh! death, tremendous, inexorable king!  
 From thy sway what woes unnumbered spring;  
 What sighs! what groans! what aching hearts! thy power,  
 Hath lately caused, (ah! ill fated hour.)  
 To all religious, pious Churchmen here,  
 To every object that could shed a tear;  
 Sudden thy stroke, not unprepared you found  
 Godin the righteous, orthodox and sound;  
 Godin the just, the pious is no more.  
 Ye orphans weep, ye widows him deplore.  
 In ev'ry conflict steadfast and resigned,  
 Bless'd with a pure, upright, untainted mind;  
 No sour enthusiastic whims possess'd  
 The brighter mansions of his peaceful breast,  
 A gen'rous soul with every virtue fraught,  
 That Christian priests have from the Scriptures taught,  
 Of knowledge great, benevolent and kind,  
 An universal lover of mankind—  
 A parent tender, and a husband dear,  
 An upright Christian and a friend sincere.  
 Dear to his Province, dear to ev'ry friend,  
 Beloved alive, now mourned in his end;  
 In him a patriot Carolina found,  
 To distant regions shall his praise resound,  
 His name revered shall bright and pure descend  
 To ages future, 'till time itself shall end.  
 In this Province twice twenty years and five,  
 He lived unblemished, caress'd by all alive.  
 Accept, kind shade, this tribute justly due,  
 To all those virtues which shone forth in you.  
 Hail thou bright soul, triumphant now above,  
 Bask thou eternal in those realms of love.

Charleston, S. C., April 27th, 1743.

## RELIGIOUS INTELLIGENCE.

*Missionary Lecture.*—The eighteenth was delivered at the appointed time, (the first Thursday in July) at St. Philip's Temporary Church—St. Stephen's Chapel, where all the preceding lectures were delivered, having been destroyed by fire—and the amount collected was \$42.

*Edgefield.*—Several communicants of our Church had been residing in the village for some years, always entertaining and expressing the wish to enjoy the privileges of our worship and ordinances, but almost hopeless of success. The Rev. Mr. Ford, of Augusta, had been in the habit of visiting them once a quarter, and administering the Lord's supper; and one of the ministers of this diocese, on his return from the upper country in the fall of 1833, had stopped with them a few days, and preached several times. A notice of their condition was made by him in his report. A few weeks since a visit was paid to Edgefield by the Rector of St. Paul's, Radcliffboro', who held divine service, administered the Holy Communion and catechised the children, and upon whose suggestion a meeting of those favourable to the formation of an Episcopal Congregation was held, whereat the following gentlemen were elected Vestrymen and Wardens: W. Brooks, E. B. Bacon, A. T. Wigfall, J. Terry, J. T. Jeter, T. M. Stafford, T. W. Pickens, C. Dowd and J. Jones. Divine service was held on Sunday, the 12th July, by the Rector of St. Peter's, Charleston. A letter has been written to the Bishop, informing him of their proceedings, and a subscription list drawn up for raising funds to erect a Church edifice—\$1050 has been subscribed in the village, and a Committee has been appointed to solicit the aid of Episcopalians throughout the Diocese. These applications, we trust, will not be in vain. One of the Wardens of this infant Church has given, besides a very handsome subscription, a lot of land for its location; and they are about contracting for the erection of a neat and commodious brick building, which it is understood will cost about \$2000. The District of Edgefield is one of the most populous and prosperous in the State, and the advantages of establishing a Church of our communion at its Court-House village must be obvious to all. The climate is deemed perfectly healthy, as may be gathered from the fact that not a case of fever has occurred this summer, and should the Rail Road be extended from Aiken to this village, its increase will not only be considerable, but being then brought within a day's journey of Charleston, it will afford a convenient stopping place on the Lord's day, for Episcopalians travelling to or from the upper country, and may indeed be a pleasant place of resort, for such of our city families as desire to spend the hot months in a cool and healthy region, where, with fresh air and good water, they may enjoy the higher, though alas! often less valued privilege of worshipping God in their own Church. It has been deemed proper to bring the subject of our Edgefield brethren before the Diocese in this form. Shall it be in vain? Shall the hearts of none who read this article devise liberal things in behalf of their enterprising fellow Christians? Shall no purse strings be loosened,—shall no pocket books be opened to answer to

this call? Suppose that each reader, who feels an interest in this subject, resolves to give something, however trifling. Suppose that each one unable to give resolves to suggest the motive to others more capable. Suppose that every one unable to promote the object, either by giving or speaking, should resolve to make it a subject of special prayer. Can we doubt the result? Surely not. Shall we not then do our utmost in aid of this effort? True, our communion is already heavily taxed for the erection of Churches, three being at this time about to be built in our city—but let us remember whose is the cause to which we are thus giving; let us reflect upon the source whence all that we have is derived—let us estimate the far greater sums which we have given and still continue and intend to give to objects far less deserving of our care—objects of pride, vanity, pleasure or ambition; and surely we shall be able to respond to the call of our Edgefield brethren with some token of affectionate interest.

N. B.—Any one of the Clergy of the Protestant Episcopal Church in the city will receive such contributions as persons may be disposed to give.

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*General Theological Seminary.*—Meetings of the Board of Trustees were held April 1, and June 23, 24 and 25. \$32000 were appropriated for erecting an additional building, \$5567 were reported as obtained for the library, \$1200 for present investment in books, and \$4357 for the permanent \$10,000 fund; added to the library by donation during the year 127 volumes, it now consists of 2,599. The deficiency of income to meet the annual disbursements was \$5609; number of students 80, (only one from South-Carolina) of whom thirty-five were admitted during the year and seventeen completed their studies and received the usual testimonial. The report of the "Professor of Pastoral Theology and Pulpit Eloquence" is a very interesting document; a vote of thanks was passed to the Rev. Dr. Anthon, who resigned, for his valuable gratuitous services in that professorship; and it was resolved to consider at the meeting in August the subject of filling the same. The following important amendments to the statutes were passed: "All candidates for admission into the Seminary shall be required to stand a satisfactory examination (on the primary elements of the Hebrew tongue) on the Greek Grammar, and on the Gospels, and the Acts of the Apostles, in the original, with a view to ascertain their fitness to pursue a critical and exegetical course of study in the New Testament. And the said candidates shall also sustain an examination upon the rules and principles of English Composition, and present a specimen of their proficiency in that department." The report of the Committee on the subject of conferring degrees in divinity or the alumni, so as to encourage theological studies was laid on the table. The whole expense of a student, (exclusive of clothes and contingencies) is \$80 50.

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*Domestic and Foreign Missionary Society of the P. E. Church.*—The "Record" for July, derives a more than wonted interest from the admirable letter of Bishop White, addressed to the Missionaries, previous to their departure for China. This letter contains hints worthy of the attention of all Christians, but more especially of the Clergy.

The Christian system is thus set forth, and the inference is unavoidable that the whole of that system (and not a part only, which the preacher may deem so important as to throw all the rest not into the shade merely, but entirely out of view) ought to be explained and recommended: "It is still the ground of prophecy and of miracles, on which the truth of Christianity must be advocated; although not without their connexion with that sinfulness of human nature, to which the contents of the Gospel are so admirably adapted; laying in it the only foundation of trust in the pardon of sins and of claim of deliverance from its thralldom; and in addition, being fruitful of consolation, and a sure guide through life, and a stay of dependence in the hour of death and the day of judgment. Let but these interesting subjects take possession of the mind, and its natural language will be "what shall I do to be saved?" It would not be easy to find a more concise and yet full statement of the grounds on which our holy religion claims belief than the following: "When there is contemplated the aggregate of Christian evidence; when there is seen that through the long tract of 4000 years there was a chain of history, of prophecy, of miracles, and of prefiguration, looking forward to a dispensation to be disclosed at the end of that portion of time; when it is seen that there was then manifested the great sacrifice which fulfilled all that had gone before; and when there is read the record of a sacrifice commemorative of the same, to be perpetuated until the second coming of the divine Ordainer, to sit in judgment on the world; it is a mass of proof, which, properly presented, will command the assent of unbiassed men in all times and places; progressing in its influence to the promised issue, when "all the kingdoms of the world shall have become the kingdoms of our Lord and of His Christ." At the Philadelphia farewell meeting to the missionaries, appropriate prayers were offered by the assistant Bishop—the canon authorizes such for "extraordinary occasions," but at New-York the selection from the Liturgy, which was used, appears to have been made by a presbyter, and in the ship "prayer" (we hope not extempore prayer, which in social worship is entirely contrary to the spirit of our institutions, and if often practised will ultimately endanger the use of the liturgy) was offered by another presbyter. It does not appear that the sanction of the Bishop of the diocese was given to these religious services, and we must in candor question their propriety on general principles, and in the recollection of canon 47, if such sanction was not expressly given. The Missionaries (2) sailed from New-York on the 2d June. It is stated that nine of the students of the Theological Seminaries are preparing for foreign missions. Five reports showing the extent of the field in our Western country, and encouragement to cultivate it are contained in this "Record" and for that region five new missionaries have been appointed.

The report from Greece says: "We find ourselves with even brighter prospects of usefulness than we have ever had. Our schools this day are filled to overflowing, and we number nearly 600, of all ages and of both sexes. Our adult school, open in the evening only, is well attended by the master workmen, soldiers and labourers. The influx of population has added many, and daily additions are taking place. The large and commodious school-house (one of the ornaments of this town) is now completely filled. When we think of our humble

origin, from a dark, dirty vaulted cellar of an old Venetian town, our progress from thence to an old ruined Turkish house, and two miserable chambers, and gradually to our own residence, with the gradual filling up, first of one room, and then of another, until we were fairly driven out of our house, and now look at our building, the largest in Athens, completely filled from top to bottom with industrious children, we are often astonished ourselves. But who can tell the moral change that has been effected upon so many individuals as have passed through our care. And what has been the effect wrought upon the hearts of many of these dear pupils by the Spirit of God. How many hundreds have learned to read and love His holy word, and have become wise, at least in some degree, and many of them, we hope and believe "unto salvation." The monthly income is set down at \$6185, (a great increase) of which \$238 from the diocese of South-Carolina.

*New-Jersey.*—The fifty-second annual Diocesan Convention was held May 27 and 28; present, the Bishop, 22 of the Clergy, and 49 of the Laity. In this diocese are a Bishop, 24 Presbyters, and 5 Deacons. In his report, the Rector of St. Mary's says the children are catechized on the afternoon of the first Sunday of every month before the whole congregation. In the reports on the offerings of the Church are these interesting and important statements: "One after listening to the appeal made in the Episcopal Address, declared, 'My contributions shall hereafter be doubled;' another declared to one of the members of Committee, \* 'I cannot take my money to Heaven, and I wish to do some good with it on earth.' Surely if Charchmen felt as they ought, the constraining power of that love which prompted the Corinthian Christians to give according to, 'yea, and beyond, their power,' there would be no lack of means in the Lord's treasury." \* \* "In the journal of last year, we find reported as belonging to the Church 630 families. This, when added to the number in other parishes, not reporting the number of families—amounting probably, at a moderate calculation, to 500—would make the whole number of families 1830; the average number being 33 to each parish. Now, giving four members to each family, this number of families would contain 4520 individuals. Suppose, therefore, half this number, or two persons of each family, should contribute each six and a quarter cents per week, the annual income from this source would amount to \$7345!" \* \* "To the operation of this most truly apostolic plan, the Committee feel themselves called upon to say, that the diocese is indebted, under God, for the erection of the beautiful stone edifice at Camden, now ready for consecration; for the neat and commodious building nearly completed at Belvidere; and for the project of a Church at Hoboken,—the Missionaries who have given an impulse to these several efforts being all sustained by the "Offerings of the Church;" while the previous Missionary income of the diocese would scarcely have sufficed for the support of any one of them. From this source, were derived the means by which two of the elder parishes, when vacant, under circumstances of peculiar trial, were kept continually supplied, and are still sustained,

\* The declaration was accompanied with five dollars, for the purchase of Prayer Books for gratuitous distribution. He had himself used the Prayer-Book but three Sundays.

to the entire restoration of unity and peace, and with great prospect both of temporal and spiritual prosperity. And to these means it has been owing, that by the employment of the acceptable services of an Assistant in his parish; the Bishop has been enabled to increase his labours, and extend his supervision to the more effectual promotion of the best interests of the diocese. Finally, if our own experience of its efficient and most beneficial operation were not conclusive to excite us to sustain and to promote it, there is afforded, from other quarters, concurrent testimony of the highest value. The "Offerings of the Church" as a plan of "Systematic Charity," better fitted than any other to advance its Missionary interests have been approved and recommended by the highest authorities in our communion—are known to have been adopted, more or less extensively, in the dioceses of Massachusetts, N. York, Pennsylvania, Kentucky, Ohio, and Michigan—have been made the subject of diocesan provision by the Conventions of Connecticut and Maryland—have been the occasion, in the diocese of North Carolina, of a special Pastoral Letter by the Bishop, and, more recently, have been urged for immediately adoption in the diocese of Virginia, in the Conventional Address of the venerable Bishop Moore."

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*Georgia.*—The 13th Diocesan Convention was held at Macon May 4th and 5th. Present 3 of the Clergy and 6 of the Laity. It was resolved That the Delegates from this Diocese to the next General Convention, be instructed to oppose the proposed amendment of the second article of the Constitution, and the proposed alteration of the Rubric before the Selections of Psalms; and to advocate the insertion of the proposed new Rubric after the 'Prayer to be used at the meetings of Convention' and the proposed alteration in the last Rubric before the 'Communion Service.' In the report of the Society for the Advancement of Christianity in Georgia, it is said, "Although the funds of the Society have been increased by the liberal contributions of the friends of the Church throughout the Diocese, to an amount fully adequate to the employment of two Missionaries, it has been found impracticable to engage the services even of that limited number of labourers."

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*Virginia.*—The Diocesan Convention met May 20th; present, the assistant Bishop, 34 of the Clergy and 28 of the Laity. In the report of the "Committee on the state of the Church," are these interesting items, (the italicising is by ourselves): "The general attention which is given to the religious tuition of youth by Sunday Schools and Bible Classes, *connecting information on the distinctive principles of the Church*, with the higher illuminations of scriptural knowledge, supply a ground of pleasing reflection in anticipation of those substantial fruits which have, in every age of the Church, attended well directed and sustained Catechetical instruction. There is much to gratify the Christian bosom, in the increased regard which has been recently extended by the Church, to the spiritual necessities of our coloured population. Of late years, they have shared more largely the pastoral attentions of the Clergy, than at any former period. In more frequent ministerial labours among them, the best influences have been exerted in their behalf—such as have already been marked by decidedly salutary results. It is hoped that ministers and masters will foster a grow-

ing sense of their responsibilities on this point, and duly consider the words of Christ, in all their comprehensiveness and divine authority, when he said, "feed my sheep." Your committee concur in the recommendation, emanating from the venerable senior Bishop, respecting the system of "weekly offerings in aid of a fund for the relief of our infant and weaker Parishes. Regarding this measure as one of tried excellence, we commend it, as evidently calculated to produce important practical results to the Church, without proving a sensible inconvenience to her friends. A small weekly sum given by many individuals will in the aggregate, form an imposing revenue, not felt by the contributors, whilst immense good is effected by its ultimate judicious appropriation." The following remark we do not understand: "The progress of the *invisible* Church is not specially contemplated, for we must say there is not before us the evidence of any very signal increase in this respect."

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**Vermont.**—The 45th Diocesan annual Convention was held May 27th; present, the Bishop, 12 of the Clergy and 24 of the Laity. In this diocese are a Bishop, 15 Presbyters, 2 Deacons, 2 candidates for orders, and 30 organised congregations. In this address the Bishop says "The number of our destitute parishes, and the formation of new ones, admonish us seriously, that unless we make some zealous effort to encourage and support students in Theology, and domestic missions, the Church cannot increase, nor even be sustained much longer, in these days of emigration." \* \* \* "Let me recommend, therefore, to your immediate attention, the formation of a fund for the aid of students in Theology, and another for the support of domestic missions." It was resolved that "the Bishop be requested, with the counsel and advice of the standing committee, to prepare a course of Theological studies, and a Constitution and Statutes for a Theological Seminary, and report the same to the next Convention." The necessity of a Theological Seminary (seeing there are only 2 candidates in this small diocese, and constant emigration from it) and the expediency of it while we are told "no funds are provided for missionary services, which are greatly needed," may well be questioned. The General Theological Seminary, such are the facilities of travelling, may be said to be at the very door of Vermont, and surely the multiplying of Seminaries at present is not an economical arrangement, to pass over graver objections to a variety of theological Schools.

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**Delaware.**—The 45th annual Diocesan Convention, was held June 6th and 8th; present, the Bishop, (provisionally acting,) 3 of the Clergy, 12 of the Laity. Ordinary business only was transacted.

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**Bishop White.**—Extract of a letter from a dignitary of the Church of England, recently received in this city: "You will, perhaps, after all think that S—'s volumes are not a very adequate exchange for the weighty materials of Bishop White, whose very powerful mind and productions, must have carried with them great good for the Church of which he has, so long, been so bright an ornament. There is something truly original in his mind; his work on the Calvinistic Controversy, embraces the marrow of all our English writers on that subject."

*Pro. Epis. Society, for the Advancement of Christianity in So. Ca.*

The Librarian reports the following donation to the Library:

*From the Rev. William H. Barnwell.*—Sermons by the Rev. Thomas Gisborne, M. A. 2 vols. London, 1814.

**EPISCOPAL ACTS.**

*By the Right Rev. Dr. Moore, Bishop of Virginia.*—In St. Paul's Church, Alexandria, on Thursday, July 16, 1835, the Rev. Philip Slaughter, and the Rev. John Martin, Deacons, were admitted into the Holy Order of Priests; and Messrs. Horace Stringfellow, Henry Williams, Charles E. Pleasants, John Alberger, and William A. Deihl, were admitted into the Holy Order of Deacons.

*By the Right Rev. Dr. Doane, Bishop of New-Jersey.*—In Trinity Church, Newark, on Friday, July 10, 1835, Mr. Henry Zell was admitted into the Holy Order of Deacons.

*By the Right Rev. Dr. Brownell, Bishop of Connecticut.*—On Wednesday, June 17, 1835, in St. John's Church, North Haven, Mr. Samuel Hazard was admitted into the Holy Order of Deacons. And, June 27, in Christ Church, Greenwich, the Rev. Joseph H. Nichols, Deacon, was admitted into the Holy Order of Priests. And, June 29th, in St. Mark's Church, New Canaan, Jacob L. Clark, Thomas J. Judd, Thomas H. Vail, were admitted into the Holy Order of Deacons.

*By the Right Rev. Dr. B. T. Onderdonk, Bishop of New-York.*—On Sunday, June 29th, in St. John's Church, Brooklyn, Messrs. Joseph L. Darrow, Daniel V. M. Johnson, William F. Walker, William J. Kipp, and John W. French, Edward M. Forbes, Alexander H. Vintou, M. D., Hilliard Bryant, Caleb S. Henry, Frederick Freeman, were admitted into the Holy Order of Deacons; and the Rev. Jacob W. Diller was admitted into the Holy Order of Priests.

*By the Right Rev. Dr. Meade, Assistant Bishop of Virginia.*—On June 7th, in St. Mark's Church, Halifax County, the Rev. John T. Clark, Deacon, was admitted into the Holy Order of Priests.

**CONSECRATION OF CHURCHES.**

*By the Right Rev. Dr. Brownell.*—St. John's Church, North Haven, June 17th, 1835.

*By the Right Rev. Dr. B. T. Onderdonk.*—St. Paul's Free Church, Brooklyn, and St. Paul's Church, Tompkinsville, Staten Island, June 22d, 1835.

**CALENDAR FOR AUGUST.**

2. 7th Sunday after Trinity.	23. 10th Sunday after Trinity.
9. 8th Sunday after Trinity.	24. St. Bartholomew.
16. 9th Sunday after Trinity.	30. 11th Sunday after Trinity.

**ERRATA.**

Page 220, line 22d from top, for "wildness" read "wilderness."  
 202, 3d " for "Bishop" read "Assistant Bishop."